A SERMON

PREACHED UPON SUNDAY
THE THIRD OF MARCH
In St *Maries* OXFORD,

BEFORE
The Great Assembly of the Members,

OF THE
HONOURABLE HOUSE OF
COMMONS
There Assembled.

BY G. W.

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TO THE HONOURABLE,

Sr WILLIAM BOTELER

Knight, High-Sheriffe of KENT,

and Colonell of a Regiment of Horſe for His MAJESTIES *Service.*

SIR, My moſt honour'd Colonell,

THis Sermon, *which was firſt preſented to the* Eare, *comes now abroad to be Preached unto the* Eye: *Wherein I have obeyed the* Deſires *of ſuch, who might have* Commanded *it.* *The* Maſter-Builders *in our* Iſrael, *are now* (*bleſſed be God*) *in Conſultation about the ſpeedy* Reedifying *of the* Temple of Peace: *Vnto which, whiles* Others *bring in their* Gold, *and their* Silver; (*And, O that* every Morning, *they might* bring it in *ſo freely, till* Our Moſes *ſhould bee forc'd by his* Proclamation *to* Reſtraine *the People!*) I, *who am call'd to be a* Labourer, *do here freely* Exod. 36. 6.

contribute, such as I have, (Qui non potest Agnum, Columbam ferat:) *Offering up a* Stone, *how Rough and Unpolish'd soever, to the* Building *of this* Temple: *Which* Stone, *if any man shall goe about to asperse with his* untemper'd Morter, *not suffering it to be laid* (*as the stones in* Solomon's *Temple were*) without Noyse; *Let him know, that He, who has already sacrificed his whole* Fortunes, (*such as they were,*) *and is ready with all Cheerfulnesse to lay down his* Life, *will not be unwilling to Expose his* Name; *if hereby, he may be made able, in the least measure to promote the Glory of his God, and the Wellfare of his Brethren.*

Sir, *This is That which I plead for in the Pulpit, though, I confesse, with more Zeale, then Learning; and this is That which you Fight for in the Field, with no lesse Courage then Loyalty. I have the honour and happinesse to be a witnesse of your Compassion towards your* Brethren, *and of your Zeale towards God: And therefore, while I see* You *beare in one hand*
2.Sam.18.20. *a Sword,* sharpned *in* Israel, *not* among the Philistims, *against the Rebellious* Sheba; *and in t'other a Stone, hewen out of the Spirituall* Rock, *for Sacrilegious* Achan: *I hope, this* Your *known detestation of Rebellion and Sacrilege;* Your *cleare and unbiac'd pursuit of Religion and Liberty, will encourage that in Another, which* You *Practice* Your selfe. *The confidence whereof invites Me to begge* Your *Protection to this Sermon, and the Author of it,*

SIR,

Your most observant,

at Your Command,

GEORGE WILDE.

PSALM. 122. Verſ. 8, 9.

For my Brethren and Companions ſake, I will now ſay, Peace be within thee.

Yea, *Becauſe of the Houſe of the Lord our God, I will ſeek thy Good.*

THat there may be an *Vnjuſt* Peace, and that there may be a *Iuſt* Warre, is ſo cleere and evident a Truth, that in moſt ages of the World, we ſhall find it written with the poynt of a ſword, in Characters of Blood; And as cleare it is, that we are bound to Pray againſt them both: Againſt ſuch a Peace, as only skinnes the ſore, but repairs not the body; a Peace that promiſes a ſubtle ſuperficiall Quiet in the Fathers dayes, but threatens the Sonnes with an inteſtine and more laſting Warre: And againſt all Warre; if not for the many ſinnes which Liſt themſelves even with the juſteſt Cauſe; yet at leaſtwiſe, for the Temptations ſake, which in the holieſt Warre too often aſſault the braveſt Champions: And we

are bound to pray againſt all Temptations in what kind ſoever.

I am not, dare not be of his Religion, who ſaid, that *Gunpowder in the Field gave as ſweet a Perfume, as Incenſe at the Altar:* And yet, ſuch may be the caſe, and ſuch now it is, that the Incenſe at the Altar burnes the ſweeter for the Gunpowder in the Field. The ſmoak of the Canon is good or bad, as the cauſe is ſo; and that which proves a ſtench, an odious ſtench in the noſtrills of the Almighty, when it is fired to blow up a State, when it is fairly exerciſed to defend Religion, then it ſmells like the precious Oyntment upon *Aarons* Head.

I preſume, the *Socinian* is not here, who ſubſcribes to the unlawfulneſſe of all warre; ſo ſubtlely taught the *Anabaptiſt* once, till he had compaſſed a mighty ſtrength, and a Power of reſiſtance: He taught ſo, till he made *Germany* reele with his thundering Legions, borrowing that very argument to beat down the ſword of Warre, which the *Iewes* at this day make uſe of, to cry down the Saviour of the World, and the Prince of Peace, as not yet come; *viz.* That in the time of the Goſpell all Nations are required to *beat their Swords into Plow ſhares, and their Speares into Pruining hookes.* Whereas indeed the Prophets doe hereby commend unto us, not the Practice of Chriſtians, but the Doctrine of Chriſt. If we would put on the Lord Ieſus, that ſame love and meekneſſe, which we ought to do, and become ſuch men, as Chriſt in his Goſpell chargeth us to be, there would be no need of the Sword then; we ſhould be greater ſtrangers then to the lowd reports of Warre, then we are now to the ſweet ſounds of Peace.

Eſa. 2.4. Mic. 4.3.

But now, the Almighty, who is himſelfe the Lord of Hoſts, as well as the God of Peace, hath put a Sword into the

the hand of the ſupream Magiſtrate, a ſharpe edged Sword, not a painted Dagger; and *Warres well grounded are nought elſe* (ſaith my Author) *but ſutes of Appeale to the great Conſiſtory of Heaven.* However, it will appeare that Iſrael found not ſo much comfort in *Davids* victorious Lawrell, as under *Solomons* ever peacefull Vine. There may dwell more of Honour in a ſcarrified face, but in a ſmooth skinne there ſhines more of Beauty; this a work of Creation, and that of chance. We muſt ſtill preferre the Olive to the Ivie. *David* one of the three Worthies of *Iſrael* did ſo: Whoſe ſword, though it were drunke with the blood of Gods enimies; yet you ſhall never find him to beginne the Quarrell with them; he was forced in a manner to Fight for the Peace of *Ieruſalem*; and to ſhew how great an Enemy he was to Warre, (which moſt commonly has been an Enemy to Religion and Liberty) he not only called upon his Brethren to Pray for that Peace, but for their ſakes is reſolved to lead them the way.

For my Brethren and Companions ſake I will now ſay,
Peace be within thee.
Becauſe of the Houſe of the Lord our God, I will ſeek thy
good.

Religion and Liberty, thoſe two Atlantes, the Pillars upon which *Ieruſalem* ſtands, and which are now ſo much pretended by our Enemies, ſo much ſought after by us, are the two motives in my Text, which here firſt ſet a good King upon his knees to pray for the Peace of *Ieruſalem*; and then ſet him upon his legges agen, (if need be) to fight for that Peace.

For my Brethren and Companions ſake: theres his Charity; or, you may call it in a larger ſence, the *Liberty of the Subject*. For which we have the Royall word of a King;

I will now say (saith he) Peace be within thee; or, *I will wish thee Prosperity*: as some read it. Now Peace without Liberty, Prosperity and Bondage are they not inconsistent?

But secondly, *Because of the house of the Lord our God:* Behold here his Piety; behold here, the Religion of our *David*; and for which (*O Ierusalem*) he will more then Wish, he will endeavour thy good. So that, if either his Heart or his Braine, if either his Pen or his Sword can purchase the Peace and Prosperity of his Brethren, together with the pure worship of his God, we have his full and Princely Resolution. I *will* say, and I *will* seek.

The words then in briefe containe in them a *double Act* enforced from a *double motive*: an *Act* of *wishing*, and an *Act* of *seeking*. The first relates unto the Heart and the Tongue, *Loquar de Pace tuâ*; I *will pray for thy Peace*, or I *will wish thee Prosperity*: The second imployes the Braine and the Hand, indeed all the members, *Quæram bonum tibi*. I will Study, I *will seek thy good*.

Corresponding to which *double Act*, we have a *double Motive*.

1. *For my Brethren and Companions sake*; a *Motive* of *Community* and *Compassion*.
2. *Because of the house of the Lord our God*; a *Motive* of *Piety* and *Religion*.

I begin at the *double Act*: which I shall twist together into one discourse, and (as I am able) discover unto you a good King labouring both in Word and Deed for the Peace of *Ierusalem*.

{ *I will now say, Peace*, &c. }
{ *I will seek thy Good.* }

And here to faciliate the clerenesse of this poynt; let us first take a view of the State of the Kingdome in the seasonablenesse

nableneſſe of the wiſh. I will *Now* ſay. Which inſtant of time, though in the ſtrictneſſe of King *Davids* Chronicle, it reflect only upon the returning of the Arke unto *Ieruſalem* from the hands of the *Philiſtins*; yet, becauſe his ſcrutiny and ſearch after Peace, was eminent throughout all his perſecutions, both from Forraigne and domeſtique Enemies; and becauſe this Pſalme of *Degrees*, was in lieu of a *Te Deum*, ſet and tuned for his Harpe, to be ſung upon every ſolemne Feaſt day, and at all times whenſoever he or his People approached the Courts of the Lord: Therefore we ſhall take leave to runne this *Now* through each ſeverall trouble of holy *Davids* Raigne. I will *Now* ſay.

Now, that you have dranke deep of the dregs of Gods wrath; *Now*, that you have ſeen with horrour, and rued with loſſe the curſed Councells of *Ahithophel* which yet you *hearkned unto, as unto the Oracles of God*: *Now*, that ſo many *Iſraelites* have fallen and periſhed in the unnaturall Rebellion of *Abſolon* and *Sheba*; *Now*, that the houſe of *David waxeth ſtronger and ſtronger, and the houſe of Saul waxeth weaker and weaker*: *Now*, that the multiplied ſucceſſes of a rightfull ſword, might intitle me to a more abſolute Dominion, and invite me to expect a perfect and full ſignall Conqueſt over my Subjects; promiſing a double right to a Throne, as well through your Blood, as by *Samuels* Oyle, yet *Now* am I ready to embrace a Treaty of Peace: and to evidence unto the World, that the proſperity and welfare of *Ieruſalem*, is the prime aime of its Soveraigne, I will *Now* ſay, Peace be within thee.

2. Sam. 16. 23.

2. Sam. 3. 1.

I will forget how *Shimei* curſed the *Lords Anointed*, and how my *Meſſengers* whom I ſent to *Hanun* with an Olive Branch in their mouthes were villenouſly entreated *by the Princes of the Children of Ammon*: I will forget all this;

2. Sam. 16.

2. Sam. 10.

2.Sam.25 and I will forgive moreover the Churlishnesse of *Nabal*,
2.Sam.16. and the false suggestions of *Ziba*: my household Servants who eat bread from the Kings Table, they shall not for all their Apostacy, be forced (as their Master was) to eat the bread of Affliction.

2.Sam.13. And though the *Ziphites* and the *Keilites*, whom I rescued from danger, and protected by my presence, would secretly have betrayed me into the hands of mine Enemy; yet I will passe an Act of Oblivion upon this their treachery: I will *Now* say Peace be within thee. Nay, were that *Arch-Rebell* now living, who *stole the hearts of the men of Israel from me*; and who under pretence of doing Iustice, seiz'd first upon the *Iudicature*; (*There is no man deputed of the King to doe right*; and therefore, *O that I* (saith he) *were made Iudge in the Land, that every man which hath any suit or cause, might come to me, and I would doe him Iustice.* 2.*Sam.*15.*v.*3.4.) And then under a colour of Religion, *v.*7. seizeth next upon the *Militia*; *who went in their simplicity, and they knew not any thing*, v.11. but afterwards by a *continuall increase*, grew up unto a great Rebellious Army, to take away not only the *Crowne* and *Dignity*, but the very *life* of their Liege Lord. 2.*Sam.*17.2.4. Yet neither should he be exempted from Repentance and Pardon (if he would lay hold of it) I would *Now* say, Peace be within thee.

'Tis true, that Peace carries as glorious a presence with it, as harmonious a sound, as full a traine of Epithites, as (I think) any blessing under Heaven, βαθύπλουτος, ὀλβοδότις, πολύχαρπος, ζωαρκὴς, in *Aristides*: Loud expressions all of them: yet they all come short of him, who fancied a kind of malaciousnesse even in an *unjust* Peace: *Injustam Pacem Iustissimo Bello*: the only place, that ever the Terme *unjust*, serv'd

ſerv'd to a good ſenſe. But ſtill we are too ſhallow. The bleſſings of Peace are beyond both *Greek* and *Latine* Oratory: the *Goſpell*, and *Chriſts* moſt precious blood muſt come in to rate them. Our Peace, *Pax noſtra Chriſtum valet*, it coſt God no leſſe then an Incarnation, and a Crucifixion too: whereby he atchiev'd the Title and honour, not only of being the Author of Peace. 1. *Theſſ.* 5. 25. but is the Prince of it. *Eſa.* 9. Prince of that Peace, which is it ſelfe a Princeſſe; if Saint *Paul* have any skill in Principalities and Powers: who therefore calls upon us for our Allegiance, to be Loyall Subjects, and to *ſuffer with all thankfulneſſe the Peace of God to Rule in our Hearts*: Βραβευέτω, *Imperet*, ſaith he, *Coloſſ.* 3. 15, Let it have Dominion over you; and therefore at leaſt, a Princeſſe. A puiſſant victorious Princeſſe, *Quæ Superat omnem intellectum*: a Wiſe and valiant Princeſſe, *Quæ munit & cuſtodit corda veſtra*. And the Peace of God (a Peace which I am confident *David* wiſhed to be within *Ieruſalem*, as well as an externall Proſperity) *And the Peace of God which paſſeth*, ὑπερέχουσα, *which ſubdues and Conquers all underſtanding, ſhall keep*, φρουρήσει, which is a military word, ſhall entrench and guard, *your hearts and minds through Chriſt Ieſus*. Philip. 4. 7.

But theſe, however convincing arguments in their own nature, (and me thinks the Goſpell ſhould need no Second, no other Spokesman then the *Meſsiah*) yet when they encounter ours ſo perverſe and ſtubborne, they win but weakly upon our affections. The only Maſculine Logick now lies in the Sword; and we muſt haſt unto the Camp for a true definition of Peace.

When once we begin to find the ſword ſtealing from a Neighbours Boſome to lighten in our faces, and to lodge

in

in our Bowells; Then presently we advance into an extasie of Expression, blessing those former dayes, now forfeited by our sinnes, wherein we could call somewhat our Owne; our Estates and Fortunes our Owne; our Children and Servants our Owne; our Owne Bodies, yea and our Consciences they were our Owne: For even in Religion we can remember the day, when we had a *Propriety* in that too. Then we can say, O thrice happy Peace, wherein we might see the King and Subject so incorporated each into other, as that *Salus Populi*, was not distinguish'd into phrensie, or put upon the rack to make an argument for Rebellion; Nor yet *Prærogativa Regis*, raised as a step or staire to Tyranny: But were both of them like the two eyes in the Body, shedding equall light, and darting forth a comfortable shine to the head and to the inferiour members. Compare these times with what we have lost, and our Fathers dayes will run the danger of an *Vtopia*; be deem'd rather the sport of a luxuriant Fancy, then any reall truth. Then, when the King seemd rather a Steward *for* the people, then a Lord *over* them; and when the People were so endear'd into the favour of the Prince, as if there had been an holy kind of Anarchy in State, and every man had been both a King and a Subject: well may we ingeminate the Rapture, and Cry, O thrice happy, O thrice blessed Peace.

And yet to redeeme those times, and to recover that Peace, the blessings whereof we have learn'd so throughly from the miserable effects of Warre; God knowes how few there be who are contented to spend more then an empty Prayer, a little wholsome breath, and a cheap wish: I will *wish* thee Prosperity; and I will now *say*, Peace be within thee. If words could make the purchase, should we not all be buyers? But, I will *seek* thy good; seek it through

through fire and water; engage my Life & Fortune for the Peace of *Ieruſalem*; I doubt me this will prove a hard Chapter to thoſe, who through avarice, lazineſſe, or Cowardice, have cauſeleſly reſolved before hand, we ſhall be all undone; and therefore make it their only ſhifting ſtudy, how to fall laſt in the Field. Whereas indeed God may juſtly challenge the very ſpring of our Actions; and therein is to be invocated and petitioned, not only with the Heart and Tongue, but likewiſe with the Hand, or what other member we can finde more Active, for the procurement of our Peace. For otherwiſe, to Pray with the Lipps, and unpray with the Hand, *i.e.* to begge Peace at Gods hands, and ſcarce ſtretch out our Own to take it, what is this, but to play handy dandy with our maker? We would have Peace, but not yet, *Lord*; or, we would have Peace but are loath to Buy it; Or, if Buy we muſt, will not a little Sweat ſerve the turne? This marketting and chaffering for Gods bleſſing, which was wont to be cheap at the price of Blood; is to dally with his *mercy*, and calls aſſuredly for his *Iuſtice*.

How much better therefore that poſture of the men of *Iudah*, whom we find with a Petition in their mouth, and a ſword in their hand? They cryed unto the Lord their God, and Fought with their enemies. 2. *Chron.* 13. 14. & 14. 11. indeed, as the Kings Ἐξεζήτησα, in the laſt verſe of this Pſalme, ſignifies a through Seeking, a Search with Prayer; ſo at the ſixth verſe, the Peoples Ἐρωτήσατε, is a through Praying, a Prayer not without Seeking; and in both words we read great endeavours.

It ſeems, the Peace of *Ieruſalem* was loſt, as doth appear by *Davids* ſeeking for it: And he ſought it in the *Wilderneſſe*, at *Nob*, in *Gath*; he ſought it at the hands of friends

and Strangers; nay, he ſaught it moſt paſſionately from them who had leaſt reaſon to deny it. And, think we, he would have parted with his Wives, his *Ionathan*, his friends and ſervants, (and you know, all this he parted with afterwards, out of a pure love to Peace) would he have fled from the great City to *Mahanaim*, and chang'd the Royall Palace for the Cave *Adullam*? 1. *Sam.* 22. 2. Where we read, that *every one that was in diſtreſſe*, (to wit, for a good conſcience ſake) *and every one that was in debt* (*i.e.* beggar'd and undone, they and their Children, by the rage of a prevailing Enemy) *and every one that was diſcontented, or bitter of ſoule* (to wit, to ſee the Lords annoynted ſo malitiouſly traduced and perſecuted) *gathered themſelves unto him, and he became a Captain over them: and there were with him about foure hundred men*: not above *foure hundred men* at firſt, when he defended himſelfe frō *Aſſaßines*; and but *ſix hundred men* at firſt, to ſhield him from the *Rebellion* of *Abſolom*, 2. *Sam.* 15. 18. And (think we) he would have endured all this, and have ſet up with a handfull of men againſt the many thouſands of *Iſrael*, had it not bin by ſome particular *Item* and encouragement from Heaven, to go in queſt for ſome ſuch rare publique bleſſing, as the good and proſperity of *Ieruſalem*?

1. Sam. 22. I (ſaith he) *will ſeek thy good*: as if he had ſaid: Well, I ſee how bloodily *Doeg* that *Edomite*, is bent againſt the Prophets of the Lord: I heare of a Trumpet blown by the 2. Sam. 20. treacherous *Sheba* to unite *Ephraim* and *Manaſſeh* againſt 2. Sam. 17. loyall *Iudah*. *Ahithophel* too, who plots how to dry up the Holy Oyle wherewith I was annoynted, and ſo conſequently to alter the very Ordinance of God, and to bring Confuſion upon *Ieruſalem*; let him plot and contrive ſtill: V. 23. But marke the end of him. And though *Ioab* and *Abner* ſhould

ſhould be ſo little touchd with the feeling of Gods inſtant judgements, as to ſport in Blood; (*Let the young men now ariſe and Play before us.* 2. *Sam.* 2. 14. a ſtrange bloody kind of Play, for *every man to thruſt his ſword in his brothers ſide, verſ.* 16.) could they have the heart to hackny out this Kingdome, to Husband the preſent Warre, and to ſpinne out the ſword, only for their own Profits ſake: Yet, believe mee, O *Ieruſalem*, and take it *upon the word of a King*, *I* will ſeek thy good. Nay, take it under my *Hand*; Which is the greateſt ſecurity I can give thee for the preſent, againſt the diſloyall and unſubjectly diffidence of ſome diſtruſtfull *Iſraelites*; Who though they ſlander us with an intention to ſubvert the Peace of *Ieruſalem* in her *Liberty* and *Religion*;

His Majeſties anſwer to a Remõſtrance or Declaration, May 26. 1642. pag. 7.

Yet we ſay (and he would have his Subjects to Remember it) *we ſay, with a cleer and upright conſcience to God Almighty, whoſoever harbours the leaſt thought in his Breaſt of ruining or violating the publique Liberty or Religion of this Kingdome let him be Accurſed: And he ſhall be no Counſellour of Ours, that will not ſay* Amen.

Now time was, when a Kings word, and the Hand-writing of a King, would have paſſed without other ſecurity: (I enquire not what they will doe now) *and whatſoever the King did, pleaſed the People.* 2. *Sam.* 3. 36. His bare example was both a Law and a Demonſtration. *Vita Principis cenſura eſt*: the very Life and Converſation of a chaſt Prince, is a good Sermon, and Preacheth downright at the Libidinous Subject: His *yea* and *nay* ſtrikes dumb the Blaſphemer: and Gods Houſe is ſtill the fuller for the preſence of the Royall Majeſty. It were a reproach to our Nation to let the King be the ſole Pacifique.

'Tis true (and to *your* laſting Honours it will be ſpo-

ken) that *you* have not ſuffered *your David* to tread the way of Peace, alone. Witneſſe the *Dove* which you ſent *at firſt* from this floating *Arke*; which, though it return'd not home unto you with an *Olive-Branch*; (as you might expect) though they anſwered your *Dove* with a *Raven*, which you expected not; yet wee have heard of your ſending the *Dove* abroad, a *ſecond time*, to diſcover *whether the Waters be abated*; (thoſe Waters which King *David* complains of, that they overwhelmed him; and which in time, would rot and quite ſinke the *Arke* it ſelfe) and to learne, whether the Deluge of Blood, which has now prevailed more then *an hundred and fifty daies twice told*, may yet find ſome hopes to fall, or runne into an Inundation of joy.

The Covenant as is pretended of both Kingdoms.

However, if They, who firſt imbarqued this Kingdome for a Tempeſtuous ſea, have not only torn down the ſayles, but cut off the Anchor; as if it were all one to them, ſink or ſwimme: If they, who firſt drew the Sword, have quite thrown away the Scabbard, with intent never to ſheath it more, unleſſe in the Bowells of their poor Brethren; yet this whole Kingdom, even all, whom ignorance, or malice have not left deſperately blind, do plainly ſee, and can cheerfully atteſt, how preſſing *You* are to rebuild the Walls of *Ieruſalem*, and the Temple of Peace, (if it may be) with the *Trowell* only, without the ſupplement of a *Sword*. Yea, and they greatly rejoyce to ſee, how unanimouſly *You* are inclined to compaſſionate your Brethren, to preſerve their Religion, and ſo, (that I may ſpeak to you in your own words) to *Boye up this Church and State from ruine and Deſolation*.

Nehem. 4. 17

Indeed, your *Brethren*, they are your *Brethren*, the ſons of your Mother, who now Bleed in every Veine of this King-

Kingdome: The Fortunes of your *Brethren*, which are now wounded and sacrificed to the present fury of the Sword: The Wives and Children of your *Brethren* which are menaced with an ensuing Famine: yea, and many your poore *Brethren* Themselves, who are already overtaken with it, now crying aloud unto you for bread; (doe you not heare them from *Lambeth* and from *London* hither?) and who being imprisoned for no other Crime but their Loyalty and Allegiance, are there ready to starve for the Testimony of a good Conscience. O let your Charity be heard anon to out-voyce, & to cry down their hunger! and that too, in some measure, for Their sakes, who are our Prisoners veriest Enemies; *viz.* that they may not be guilty of Murthering them in cold Blood: They also are your *Brethren*, according to the Flesh; and we have no warrant to promote or wish any mans damnation. But you have other *Brethren* in that great City; who are more at Liberty in their Bodies, but nothing so free in their Soules: I meane such who adhere outwardly to the Rebellion, though in their Hearts they daily curse the Authors and Fomenters of it; Those who deny Christ for their Wives and Childrens sake; and comply with the Times, not for Love, but out of Feare; just as the *Romans* who deified Diseases, or, as the *Indians* who now worship the Divell, *Non quòd amant, sed ne noceat*, that he may doe them no hurt. Yet these poor timorous Soules deserve some Compassion; They are your *Brethren*.

Upon occasion of their Petition, which was made known in the Church and accordingly the Charity of the Congregation implored.

And then secondly *Religion*, it is *Religion* that now runs Retrograde; *Religion* that now lies a bleeding. The pure *Service* of our God blasted and scandaliz'd with the name of *Anti-christianisme*: The *House* of our God converted into a *Denne of Theeves*; or, whatsoever Denne else you

know more ſavage: The *Name* of our God crucified and torne to pieces; and that too, I wiſh I could not ſay, aſwell by *Royaliſts*, as by *Rebells*. And therefore, I hope you ſhall not need a ſtronger conjurement then this: indeed I know not who can find a ſtronger then *Brother* and *Maker*: *For my Brethrens ſake, and for Gods ſake.*

We read at the firſt of *Kings* and the twentieth Chapter, that when *Benhadad*, and *his two and thirty Kings* had drawen out into the Field, and beſieged *Samaria*, that *Benhadad* ſent Meſſengers to the King of *Iſrael*, in a manner, to demand his whole Kingdome. *Thy Silver and thy Gold is mine, thy Wives alſo and thy Children*, (thy Servants) *even the goodlieſt are mine*, v. 3. Now can we imagine it to ſtand with the Honour of a King of *Iſrael*, to yeeld to ſo unequall Conditions? And yet yeeld he did. *According to thy ſaying* (ſaith he) *I am thine, and all that I have*, v. 4. Yet this (as God would have it, who can draw Good out of Evill) would not content *Benhadad* and his 32 *Kings*. For perceiving the eaſineſſe of the King, and with what Facility they had obtained thus much, They make this graunt but a ſtep to a freſh Demand; and now, they muſt have more: Even his men of Warre, his ſtrong-holds, his Cities, his Forts and Magazines; yea, and the houſe of his God; *Whatſoever was moſt deſireable and pleaſant in the eyes of the King*, v. 6. Whereupon he begins now to conſider the unreaſonableneſſe of their demand: collects Himſelfe; ſummons the *Princes*, the *Nobles*, and *the Elders of Iſrael*, v. 7. whoſe generall Vote it was, by no meanes to yeeld to ſuch inequitable and unprincely Conditions: *And all the Elders, and all the People ſaid unto him, Hearken not unto them nor Conſent*, v. 8. He did ſo, as they adviſed him: and the next newes is, *The Syrians are ſmitten twice by the ſword of Iſrael*, v. 20. & 29.

If

If either the *Liberty* of our *Brethren*, or the *worship* of our *God* be demanded as a Prey and ſpoyle for the railing *Rabſhakeh* or imperious *Benhadad*; the promiſe of private eaſe and an effeminate Peace, muſt not lock up the Sword within the ſcabbard; But let the King ſay then, as *Nehemiah* did, *vnto the Nobles, and the Rulers, and to the reſt of the People*, Nehem. 4. 14. *Be not ye afraid of them; Remember the Lord, which is great and terrible, and fight for your Brethren, your Sonnes and your Daughters, your Wives and your Houſes*; and for the houſe of the Lord.

Thus did *Nehemiah*; who ſought for Peace, and was forced upon a poſture of Warre: And thus did *David*; who ever prayed for Peace, though ſometimes with a Sword in his Hand. And that, *For his Brethren and Companions ſake*: and *becauſe of the Houſe of the Lord his God*. Which leads me from the double *Act* to the double *Motive*. A *Motive* of *Community* and *Compaſſion*; and a *Motive* of *Piety* and *Religion*. But firſt of the *Motive* of *Community* and *Compaſſion*.

[*For my Brethren and Companions ſake.*]

That is, (as I told you at firſt) for the *Liberty* of the *Subiect*. A thing which at this day is invaded, nothing more; and yet nothing ſo much pretended to make the Invaſion good. *Liberty*, which is ſo often acknowledged from the *Quill* of an *Eagle* to be the proper *Birthright* of every true Subject (indeed though *David* offer us a kindly ſhelter from the ſcorching heat, under the *Branches* of his *Royall Oake*; yet he denies us not the *ſhade* of *our owne Figge tree*: And then, is it not fit, that we agen ſhould convey ſome ſap and moiſture to the *Root* of *that Oake*, that ſo his *Branches* may ſtill *flouriſh* and protect us? Is it not fit, that we ſhould returne and afford him ſome *ſhade*, yea, and reach him

him ſome *Fruit* too from our *Figtrees?* Thou canſt not be ſaid to rob thy ſelfe, when thou giveſt *Cæſar his due*; *Tribute* doth no way diminiſh or undermine *Liberty.)* I ſay, *Liberty* (notwithſtanding the former Benefit) is now armed to cut the *Throat* of *Liberty*, and made the only *ſtale* to bring in *Slavery*.

Quidam ut Imperium ſubvertant Libertatem proferunt; ſi ſubverterint, ipſam aggredientur. The Hiſtorian writes as a Prophet of theſe times.

In Paradox. Now Liberty, it is ill defin'd by *Cicero* to be *Poteſtas vivendi ut velis*; to be a Power of doing whatſoever ſeemeth beſt in our own eyes, without Check or Controule. (and ſuch a time there was once in *Iſrael*; but 'twas, when there was no King there) no: true Liberty conſiſts in an orderly ſubjection of the will to Law and Equity. It is indeed (as the *Civilians* tell us) a Naturall faculty, *Faciendi quod cuiq; facere libet*; but then with this following reſtriction, *niſi ſi quid vi aut Iure prohibeatur*. And *Excepto ſi quid Maſuri Rubrica vetavit*; ſo *Perſius*. And then, as *Seneca* informes us, ſpeaking of the ſtate of Rome, in the times of *Iulius* and *Auguſtus*, *Salva eſſe Roma non poterat, niſi beneficio ſervitutis*; So, give me leave to conſtrue Servitude into a Subjectly Obedience, and I will ſay, that neither can this *Iſland* ever be ſafe, but through the benefit of ſuch a Subjection.

L. libertas. F. de ſtat. hom.

Indeed, take away the Boundary of the Lawes; & what is this but to erect a Tyranny within every breaſt? if that queſtion be rightly put, (as I conceive it is) *What is Tyranny, but to admit no Rule to Governe by, but our own Wills?* Take away our *ſub* and *ſupra*; the Power of Dominion, & the Right of ſubjection: change but Liberty into Licentiouſneſſe; and you open the floodgate to that impetuous

Torrent

Torrent, and that now justified and experienced truth, which has been twice or thrice Honour'd with the Quotation of a *Prince*, though to the great Dishonour of the Author; *viz. Lust will be a Law unto it selfe, Incest will be a Law, and Theft will be a Law, and Rapine will be a Law, and Murther will be a Law.* Incest and Theft, and Murther, are these the wholsome good Lawes which we have so long looked for? Yes, these are the unlucky, the illegitimate brats and spawne of our teeming Rebellion. *Silent inter Arma Leges, Fides Pietasq;.* If at any time, 'tis now, that we may behold the Triumphes of Sedition and Heresy, Profaneneſſe and Blaſphemy enthron'd; and the High-noon of Violence and Oppreſſion: Which since they cannot but fall heavy upon *Davids* Brethren and Companions; therefore is it especially that he so earnestly prayes & sues for Peace upon *Ierusalem: For my Brethren and Companions sake.*

He calls them *Brethren* who yet was their *Father*, and deignes to be a *Companion* to those whose *Master* he was. As *Majesty* doth become the Person of a *King*, so likewise doth *Affability*. The Men of *Mexico*, who dare no longer look their Soveraigne in the Face, after the Solemnities of the Inauguration are passed over; what do they hereby, but Rob the King of his *Humanity*? And those on t'other side, who think a little d'offing off the Hat, and a *Good morrow for all day*, Respect and Reverence enough for the *Lords Annoynted*; do not they Pillage him of his Divinity? Princes are *Gods*, to teach us, not to Play with that holy flame which at an awfull distance Warms, but Burns upon too neer & bold Approaches: But Princes, they are *Men* too; to teach them from the Humility of their own mould to Compassionate, and not to overlook their Brethren.

Now our Pitty and Compassion is a rich endowment,

and choyce affection of the Soule, becomming us both as Men and Christians; and of which the very Beasts are Capable: insomuch that if *Balaam* smite his *Asse* without a cause, the dumb *Asse* doth not want a Tongue to reprove him of Cruelty. How much more then ought we to Compassionate our languishing brethren, when we are bound to be mercifull to our fainting Beasts? *For my Brethren and Companions sake:* me thinks this verse carries an *Especially in it*: *Especially* to Pray for Peace, because of *Them*. For howbeit that Christian Love be due to all from all men; yet is not *Grace* so thwarting and Crosse to *Nature*, but that it will allow our Affections to settle more upon One, then upon another. There is an *Especially* to them of the *Houshold of Faith. Galat.* 6.10. *Especially doe good to them.*

You that sit here to heale up the Wounds, and to repaire the Breaches of a *Kingdome*; Yet, so farre as it doth not impaire the Honour and safety of the *Republique*, you are to be allowed and cherished in your more singular Care and Affections for the Peace of your own particular *Counties*. We may be very Loyall *Subjects*, and yet be very Loving *Neighbours*; even *Christ*, who was a most indulgent and tender *Master* to *All* his Disciples, had yet his *Beloved John*; nor doth his Bosome lye open for every one to leane upon. If at any time you find him Bemoaning the Vnthankfulnesse of *Corazin* and *Capernaum*; yet you shall see Him downright to Weep over the Ingratitude of *Ierusalem*. We are bound by the Bridge of our Christian Profession, to Compassionate the miseries of Gasping *Germany*: Wee have *Brethren* there, whose sad and wofull estate implores and Commands our Pity and our Prayers for them. And yet That hindered not, but that we might, ere while, have

advan-

advanced our Compassion over the miserable Condition of Bleeding *Ireland*. Nor doth This hinder but that we are still to keep a Choyce Reserve of Teares and Prayers, for the Peace of our distressed Mother *England*. *England* at this day, you may behold her weeping for her *Father* and her *Sonnes*; for her *Head* that is crownd with Thornes; for her *Two eyes*, the *Vniversities* of this Land, which grow dimme & darkish; (God keep them from being quite put out!) for her *Hands*, the Courts of Iustice, which are Palsy-shaken, and scarce able to hold the *Scales* and the *Sword*, for her Feet *viz.* the Cõmon People, who are carried away like Sheep without a Sheepheard, *Non quà eundum, sed quà Itur*; wandring up and downe in the By-paths of Ignorance and disobedience. *O ye that passe by*, All yee that beare good will unto *Zion*; Come, and lend us here your Teares and your Prayers; *For your Brethren and Companions sake*, O Pray for the Peace of this Iesusalem.

1. *For my Brethrens sake.* My Brethren, not only those who dwell within the Walls of Ierusalem; but also those who Visit her from abroad: The Faithfull, be they of what Place or Country soever, never so high, or mean in their Condition, they are all Brethren, and Christ himselfe is but our Elder Brother: the Root of this our Consanguinity (if I may so call it) and neer Allyance unto Christ, springing from our obedience to his Fathers Will. For *whosoever* (saith he) *shall doe the will of my Father which is in Heaven, the same is my Brother and Sister and Mother.* *Mat.*12.50. For my Brethrens sake therefore; *i.e.* inclusively, for Christs sake too, (a strong melting conjurement); for Christs sake, let us Pray for the Peace of *Ierusalem.* But then secondly, *For my Companions sake.* And here's another *Especially*; a Gradation above Brother. Indeed, every one that I acknowledge to be my *Brother*, I do

not presently thinke it meet and necessary to make him my *Companion*. All men are not made for *Ionathans*; nor doth a nearnesse of Blood conclude infallibly a nearnesse of Affection: And though in latter ages there have still beene such, who under the name of *Gavestons* have gone about to teare even the most *faithfull Servants*, from the side of Majesty; yet certainly, as it is Wisedome in *Princes* to admit *Favourites* near them, who may receive the shafts of Envy upon Themselves, which otherwise would light upon the sacred Person of the King; (there being no Kingdome upon Earth, without its Male Contents,) So is it but Iustice in Vs to submit, that they may freely Chuse their owne *Companions*: Least by forcing the contrary, we bereave them of a Right which Nature grants unto every Creature; and *deprive them of that Liberty, which the meaneſt of their Subjects doe enjoy*. Some time or other, it must prove ill with that State, where the Prince is necessitated to such *Companions*, whom he cannot but suspect for *Spies*.

But King *Davids* Companions were not such; But Those, who, when Rebellion had driven him from the Gates of *Ierusalem*, forcing him to *Passe over the Brook Kidron*, and so *toward the way of the Wilderneſſe*; stuck close to their Lord the King; and followed him both with their Lives and Fortunes, like so many most Loyall *Ittai's*: each of them *Protesting*, as good *Ittai* did. *As the Lord liveth, and as my Lord the King liveth, surely in what place my Lord the King shall be, whether in Death or Life, even there also will thy servant be*. And therefore for these his *Companions* sake, that Their Loyalties might be remunerated, and their Fortunes, which in maintenance of the Kings Honour have been Plundered, Sequestred, Sold; That These may be again Repaired, no marvaile, if *David* so heartily wish for Peace.

2. Sam. 15. 23.

Vers. 21.

Which

Which *Motive* answers tacitely to an Objection, wherewith some of the Malignant ones were armed. For what? say they; doth He pray for the Peace of *Ierusalem*? and would he have *Vs* pray for it too? 'tis wisely and politiquely done of him. It seemes then, he would gladly change his *Bramble* into a *Cedar*; and have the needles pickt out of his Crowne; enjoy his Wives agen, his Baths, his Vineyards, all quietly unto Himselfe, and sit upon an unmolested Throne: He doth not like these *Absoloms*, these uncircumcised *Philistins*; nor would he be troubled with more *Goliahs* or another *Saul*. To this King *David* answers, and testifies to all the World, that he Wishes and Seekes for Peace; not so much for his Own sake, as for his good Subjects: not so much that He might enjoy his Ease, as that God might have from Him and Them, a greater measure of Glory and Worship. Which leads me to my *second Motive*, and the more eminent of the twaine, a *Motive* of *Piety* and *Religion*: as being Asterisk'd with a *Yea* of specialty and Gradation above all the Rest,

{Yea, *Because of the House of the Lord our God.*}

The first *Motive* look'd nakedly upon the *State*: This second most properly upon the *Church*: unto both which we are all bound in duty, by so near a Relation, that, 'tis observ'd, *the selfe same men, which in a Temporall respect make the Common-wealth, doe in a spirituall build up the Church*. The *Church* and *State*; they are the *Moses* and the *Aaron* of *Israell*: Or, what if we should call them the *two Tables*? Cut off the *Church*, and you lay your selves open to that Reproach of being, only, *second Table men*; Cut off the *State*, and you pretend to give *God* so much, that there is nothing left for your poor *Neighbour*.

But there is *Domus Davidis*, and there is *Domus Dei*; both in this Pſalme: Gods Houſe, and the Kings are joyned together by that wiſe Builder, *Solomon*; Nor ſhall he ſtand in need of any Curſe, that goes about to Divorce them. *Pro Aris & Foris*, The *Roman Eagle* was never taught to ſpeake other Language in the Field: And that more *Chriſtian* Impreſſe of our *Chavalry*, *Pro Regno & Religione*, it were a ſhame for us, only to weare ſo right a *Motto* in our Enſignes. No: they who ingeminate that Cry, the *Temple* of the *Lord*, the *Temple* of the *Lord*: let them Silence the latter voyce, and Proclaim in its Roome, the *Gates* of *Ieruſalem*; *The Temple of the Lord, and the Gates of Ieruſalem*, they are not ſo long-winded a Note, not ſo large a Cry, but we may ſpeak and linke them in a Breath. Then only can we expect it ſhould go well with a *Kingdome* when in the Phraſe of learned *Sempil* a Scottiſh Knight, (and I would to God that all his Countrymen were of his mind) *When the Church Courteth it, and the Court Churcheth it.* And you will ſay, there is as little Treaſon in thoſe words of a moſt Reverend Father in our *Zion*, who, like Saint *Paul* ſtill preacheth it in his Bonds, calling earneſtly upon *You*, *That when You ſit down to Conſult*, for the Common-wealths ſake, *You forget not the Church*; And as earneſtly upon *Vs*, *that when we Kneel downe to Pray*, for the Churches ſake, *we forget not the Common wealth.*

Preface to King *Iames*, before his Book againſt Sacriledge.

Arch-biſhop of *Cant.* in his Sermon upon Pſal. 122. 6.

Indeed a *Common-wealth* without a Church, without Religion, even the very *Atheiſt* will cry this downe for Paradox. Who though with *Davids* Foole, He himſelfe *ſay in his Heart there is no God*; yet he is Wiſer then to ſpeak it out, among the common People. *Religion*, he takes it for a convenient Property at leaſt, a neceſſary *State-Bugg-Beare*;

Beare; and if the ignorant multitude ſhould not be Awed (thinks he) with the pretended *notion* of a *Deity*, it were impoſſible to keep up the Port of publique Societies. No Flouriſhing Common-wealth then, by the Confeſſion of *Atheiſts*, without this *Palladium*, without Religion. And as for *Religion*, 'tis the Voyce of all Chriſtendome, that it will ſtarve and dye, unleſſe it find a ſupport and nouriſhment from the *Common-wealth*. The *Vine* which only Creepes upon the Ground, how ſubject is it to be trampled on, and trod under Feet by the *Caledonian Boare*? Whereas when it is erected and propt up with Poles, or climbes upon the Branches of an *Elme*, it doth not then, only Lodge its Grapes in a ſafe Bed, but likewiſe helpes to Build up an Arbour with its Leaves, for each *Iſraelite* to ſit under.

The Truth is; Preach we may till our hearts ake; Preach at both kinds of Rebellion, aſwell that againſt the *King*, (and 'tis poſſible ſuch an one may be, whatever ſome teach to the contrary) as the other againſt *God*; Command Obedience to *Gods* Lawes; yes, and to the *Kings*: But then our Power of Commanding is not *Coercive*, in the Kings Name, and Under paine of looſing Life or Liberty: But *Declarative*, in the name of God, and under paine of looſing Body and Soule. Which denouncing yet (ſuch is the blindneſſe and hardneſſe of mans Heart) is undervalued to the Former; and will prove but *Brutum Fulmen*, unleſſe you that are *Maſters in Iſrael* doe Countenance the *Miniſters of the Goſpell*: and ſurely, that is not done by making them Poor and Contemptible. Should you ſhave the Crowne of the *Prophets*, and denude them of their Ornament: *Children* would hardly be kept from calling them *Bald-pates*; and then how ſhall *God* be kept from ſending his *Beares* among thoſe *Children*. The *Pulpit* muſt be

back'd

back'd and ſeconded with the *Tribunall*, or *both* will ſinke. And if the great Courts of Iuſtice, as well as the Holy Mount of God; If the grave *Magiſtrate*, as well as the painfull *Miniſter*, doe not now eſpecially plead the Cauſe of Religion, *Actum eſt*, I pray God we doe not ſhortly come to that miſerable Comfort, of an *Angliam Fuiſſe:* Time was when We were a *Church*; time was, when this was a *Kingdome.*

I hope there are none here, who long to heare an *O-yes* in the Market place, or to ſee a *Si Quis*, ſet upon the Doores of Gods Houſe, inviting any man that can but read diſtinctly, to take this Houſe into his Cure. None here (*I* hope) who wiſh a Reverſe of thoſe dayes in the firſt of Queene
Injunct. 53. *Elizabeth*, when (as we may read in her Injunctions) ſome Miniſters (becauſe they were but mean Readers) *were enjoyned to peruſe over before, once or twice, the Chapters and Homilies, to the intent they might read to the better understanding of the People.* And ſince there are none ſuch here; I hope agen, they will not the leaſt way countenance or ſuffer them any where elſe, who go about to rob the *Bride* of her *Dowry* (as Saint *Chryſoſtome* calls the maintenance of the Church) and to bring in *Beggery* into Gods Houſe; which will bring in *Ignorance*, which will bring in *Barbariſme.* For, is not that *Religion* like to prove a fine *Child*, which hath *Ignorance* for it's *Mother*, and *Poverty* for it's *Nurſe?*

And here (*Fathers* and *Brethren*) let me tell you, 'tis happy for your *Zion*, that *David* and his *Worthies* become her Champions. For ſhould Ye of your ſelves; If the *Sons* of *Levi* ſhould become the *only* Advocates for their poor *Mother*; If they *alone* ſhould Petition for the Houſe of the Lord, that it may not be throwne out at the *Windowes*; But

that

that the juſt Rights and Ceremonies of *holy Church*, which preſerve even the Subſtance it ſelfe, (as the Bark the Tree, or as the Hedge the Field,) may be Themſelves preſerved from Violence and Ruine; ſhould They *alone* Petition, in the behalfe of their Maker; that the Lord of Heaven and Earth, who hath given to all Creatures, not only whereby to Live, but wherewith to Frolique; (*Figge-leaves* could ſerve to cover our Forefathers nakedneſſe; yet he has given the *Silke worme*, and the *Golden Fleece* to thee:) That this Liberall Creator may not be pinch'd, put to Board-wages, pittanced and Dieted in his Service and Servants: ſhould They *alone* ſue for this; as alſo that no impious *Belſhazzar* may be ſuffered to ſeize upon the Veſſells, and ſacred *Vtenſils* of the Temple; There would be thoſe, to take them ſhort, with, *Ye take too much upon you, ye ſonnes of Levi*; and have invented a Scarre-crow, ycleaped *Sacriledge*, only to keep up and ſecure your Owne Pomp and Luxury.

But conſider we a while, the Vanity of theſe men; For does not Saint *Paul* tell us roundly of ſuch a *ſinne* as *Sacriledge*; ranking it in the ſame Equipage with *Idolatry*, if not Above it? *Rom.* 2. 22. Doe not the Primitive Fathers with one voyce declaime highly againſt the *ſinne* of *Sacriledge*? and of latter dayes, has not many a pious *Founders* Curſe, in the heavy Iudgements of God, Preached wofully againſt the *ſin* of *Sacriledge*, proving the truth of *Solomons* ſaying from the ruine of whole Families, *viz.* That *it is a Snare to the man who devoureth that which is Holy*? *Pro.* 20. 25. And laſtly, does not that learned *Antiquary* (whom therefore I doe the rather quote, becauſe he was no Clergy-man) in his *De non temerandis Eccleſiis* (a Book, 'tis pitty 'tis lock'd up ſo from the World, and made of no more publique

view, by a Reprinting) does not he prove at large there, and most pithily, that there is scarce a word in all the 83. *Psalme*, but strikes against those that *take the Houses of God in Possession*; This being the *Center* of that *Psalme*, and wherein all the Lines of the Prophets invectives doe precisely incurre? Our *English Tacitus* reports it of the Reigne of King *Stephen*, that, notwithstanding the miseries of Warre which continued in an eminent Height throughout all his daies, yet there were more Religious Houses built in his Reigne, then in an hundred years before. *Which shewes* (saith he) *though the times were Bad, they were not Impious.* And so zealous were they in after ages, in promoting this kind of Piety, that if there had not been a timely Remora found out (as in like case there was once by *Moses* at the building & beautifying of the Tabernacle) by way of *Mort-maine*, 7. *Edw.* 1, 'Tis conceived they would have deckt all places with their hallowed Temples, and converted our whole *Island* into Holy Ground.

Daniel in the life of King *Stephen*

Now I think there is no man, but will grant that this same stop might seem as just in King *Edward*, as in the Emperours, *Constantine* & *Valentinian*; who did almost the very same before them; to preserve unto the Crown that Homage and those services of the Subject, which beganne to lessen by Lay-mens entring themselves into Religious and Ecclesiasticall Courses. And I conceive, it will not be denied, neither, That which is acknowledged by a Loyall Penne in this Vniversity, *That the Means as well as the Ministers of the Church, as they are Lyable to* notorious *Abuses, should submit to a Reformation.* Mistake me not, a *Reformation*, I am sure, he means, not such an one, (if any such there can be) as Alienates *from* the Church, but which Rectifies

Preface before the true Subject to be Rebell.

ctifies *in* it. Why, that great Courtier and Politician of his Time, within this last Century, who was so earnest to raise himselfe a Name upon the Ruines of the Church, could not prevaile so farre, even with the then prevailing Faction, as to get them to subscribe, That the Lands of the Church, which they unjustly laboured to Alienate *unto* Themselves, might yet be Alienated from the Church. And agen, *should submit to a Reformation*, not such an one as would Feed all the Lampes of the Sanctuary with Oyle alike, making no distinction between a Torch and a Taper, between the Golden Candlesticks and the Brazen ones; But such an one, as takes Order that every Lamp may have proportionably its Oyle and Light in due Measure and in due Season.

Great talke has been of Abuses and of Reformation. But, Woe unto such who make Beams of our Moates; who call every spot in the Moon a totall Eclipse, and cry up every Peccadillo in a private Member for no lesse then Capitall to the whole Body. But then agen, much more Wo unto such, who fancy & find Abuses where there are none; Who being well read in the *Florentine*, accuse the Church, for no other end but to get her Meanes. Let them take heed, that the *Iewes* doe not rise up in Iudgement against the men of this Generation, for They only Bought & Sold in the Porch of the Temple, they did not Buy and Sell the Porch & the Temple too. It is not for me to plead in *this* Place, that we are the *Kings Subjects*, as well as *Gods Ministers*; And, that the Lawes of the Land have not the spread-Eagles two necks, nor *Janus* his two Faces, to look East upon the Rising *Laity*, and to reflect a Westernly Glance upon the declining *Clergy*. No. The Great *Charter* of

England casts an equall Eye, and gives a just Protection to us Both. Though (with humblenesse, and in all submission be it spoken) *Iacobs* Right hand seemes to be laid (though some, as once *Ioseph* did, call to him to remove it thence) upon the younger Child, *viz.* the Church: (the Church is the younger Child: *Ecclesia est in Republicâ, non Respublica in Ecclesiâ*; is *Optatus*; And Nature first calls us Men, ere Faith speaks us Christians:) And the first blessing in the very first lines there, is *Deo & Ecclesiæ*; *We have Granted to God, and by this our present Charter have confirmed for us and our Heires for Evermore, that the Church of England shall be Free, and shall have all her whole Rights and Liberties inviolable.* But proofes of this Nature come not so properly, perhaps, within my spheare.

Gen. 48. 17.

Compare this with the Kings Oath *throughout*, taken at His Coronation, as it is cited out of the Records of the Exchequer, by His most sacred Maiesty *Himselfe*, in his Answer to the fore-quoted Declaration.

My chiefe businesse therefore shall be, to Remember you, that, not without the Great hand of Providence, these *Houses of the Prophets* (as in diverse former Parliaments, so now especially) have been miraculously Reserved for *You*. Now, how can you look upon the *Houses* of the Prophets, and Forget the *Sons* of the Prophets? They that sit and Consult in *Naioth*, cannot, they cannot but Remember *Bethel*. And when the Master is pleased to come into the *Harvest* field, surely it is not to Rob the *Labourers*, but to Remunerate them.

For otherwise should you goe about (as God forbid I should dare to think so) to barter away the Glory of Gods House, to buy the Peace of your Own; should you seek to destroy with a Breath, a worke of sixteen hundred years; And endeavour to appease *Simeon* & *Levi* with the Thraldome of *Iacob*, the Rage of your Brethren with the Ruine of our Fathers, bringing their Gray *Heads* with sor-

row

row unto the Grave; How Cheap ſoever at firſt you might think your Bargain, I am afraid to tell you, how dear at laſt you would find the *Govenant*. Iudgement, you may beginne it at the Houſe of God; but then it will never Reſt, till it have over run the Common-wealth: A Parity in the *Church*, will uſher in an Anarchy in the *State*; and the Multitude, that innovating, unſetled, inconſtant Creature, will find in time, as little uſe of a *Peerage* as of a *Prelacy*. Yea, and what if they ſhould Aske you, as once they did, Where was the *Gentleman*, when *Adam* eat his Bread in the ſweat of his Browes? I feare me this Knot, if they ſhould tye it once, would coſt you all the drawing of your Swords to Cut it. For my part when I conſider how *Moſes* upon his Death-bed, Bleſſed the ſubſtance of the Tribe of *Levi*, in beſtowing a Curſe, even the Curſe of the Sword upon its Enemies: I cannot forbeare, but I muſt make this Application, and think, That therefore God now ſuffers us to endure the longer baniſhment by means of the Sword, from our *Own Houſes*; becauſe, when time was, we were ſo cold and feeble in defending *His*. Κυριακὸν, a *Kyrke* or Church, the very name of the Houſe ſpeaks the Lord and Maſter of it: Which ſince it is a name too, impoſed (ſaith *Euſebius*) not by man, but by Himſelfe, who is Lord over all; methinks we ſhould never mention, nor never look upon a Church, but with joy and Reverence we ſhould be mindfull of the Owner: *David's* Companions did but name it unto him, and preſently it puts him upon a *Iubilee*. *I was Glad, I was glad; when they ſaid unto mee, wee will goe into the Houſe of the Lord. verſ.* 1. It was joy enough (one would have thought) for him to ſee his Brethren ſo at Vnity among Themſelves; but to find them thus Deut. 33. 11.

at amity with their God too; This makes him Tune his Harpe unto a higher Key; Ἐυφράνθην, I was exceeding Glad at this. Indeed, it is the House of the Lord, and our meeting here, which makes the name of Brother and Companion sweet unto us.

In a word. You see, how that Gods House was an especiall motive unto *David*, both to Pray and Seek for *Ierusalems* Peace: And you see agen, how this House of God has been made by some a black Incentive for a most unnaturall Warre. Are there not those who cruelly goe about to dye the Churches *white* Garments in the Gore *Blood* of her Sonnes? And God put it into your Hearts, that when this Warre is at an end, she may never find cause to *wash* them in her own *Teares*: unlesse they be in Teares of Ioy and Thanksgiving. Are there not such who think it a mean Sacriledge to steale Flesh only from the Altar? And therefore have they not in diverse Places ravished thence the Priest too? O Let it be your Pious and Worthy Care, to restore them Both. Methinks I see here, so many men almost so many *Obed-edoms*: Be ye therefore like that good *Obed-edom*; Do but receive *Gods* House into *Yours*, & God shall one day receive *Your* House into *His*. Do but ye admit Christ and his Disciples to come under *Your Roofe*, and he shall receive you and your Brethren into *His Ioy*. Every day shall wait upon you with glad Tydings; And *Domitians* Dreame of a Golden-head, arising behind upon his shoulders, shall be unridled in the Peacefull and Golden times which will succeed this Bloody and Iron Age. Be we but content to wait Gods leasure, without murmuring and distrust, here in his Own House; & we shall behold the *Buckler* of the North, and *Sword* of the West meet, and concen-

concenter Triumphantly in the East, and there make up a Wreath of Bayes, and a Chaplet of Roses, for that Head which has so long been Crownd with Thornes. Yea, and he will Crowne us All, with his Mercy and Compassion here, in his House *Militant*; and with Glory and everlasting Peace in his House *Triumphant*.

AMEN.

FINIS.

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